

The Deep Bed

report of the great and
 noble of man, who deep
 cruce of the people
 and noble the king
 Joseph the king

Joseph the king
 the king the king
 the king the king
 the king the king
 the king the king

the king



The prolog unto
the saythfull
reader.



Here be i these
our last dayes
many and dy-
uers articles
of errou agaist
the free wyll
of man. **T**he
wycked spyrites of heresye haue
done abhominable & great hurte
amonge the people of god, and by
wyestynge & mysunderstandyng
of scripture, they haue inspyrate
this great abhominacyon. So
that the very scrute of the gospel
(whereas Chyeste hym selfe spe-
keth) is holy marred & destroyed,
and with the froell of mans doc-
tryne is frolen and dyed by, a-
monge many hondreth thousand
people. And so, that it can scantely
with great labour and payne be
broughte

brought in to his ryght course of
 growynge in grace agayne with
 the pure some of ryghtwysnes, & maga. ii.
 trewe holson doctrine. And for isai. xix.
 this cause it is very necessary, that
 these popites of erroꝝ be opened &
 declared, to þe entent that all sayth
 full louers of the trueth, maye be
 holpen and deliuered from these
 false snares, and that they may be
 certifyed in theyꝝ herte to the ho-
 nouꝝ and gloꝝe of god, al-
 mayes apertynge cleerly
 & purely with a cleane
 and pure confes-
 sion befoꝛe the
 hygh ma-
 iesty of
 god.

¶ The declaracyon of the
 bonde and free wyll
 of man,

ii.



Do let vs here
diligently take
hede of the let-
ter and shadow
wherin the be-
ry mater of the
sppyte may be
clerely percepued and knowen.

Gen. .xv.

Ex. .ii. .ii.

Asyste pou shall understande
that the holy patriarche Abraham
optayned by the prouidence of al-
myghty god an hpe reuelacyon,
how his kynrede oz seade sholde
be in Egypt. ¶ ¶ ¶ ¶. peres in cap-
tyuite and thraldome, whete they
sholde suffer anguyshe and payne
as in an ouen of fyre. And this re-
uelacyon was fulfilled and ma-
nyfestly shewed, when the people
of god were taken in bondage, &
tangled & bured vnder the power
of tharo: so that they (in them
selues) coude fynde no remedye
nor meanes how they myght be re-
lyue

lyuered from they? thalldome, noz
yet they knewe no comfote of re-
dempcyon, in all the world: wher
by they myght be redeemed, deliue-
red, and made free agayne / but o-
nely were sayne to tarye & wayte
the pleasure of almyghty god, that
thozough his poure they myghte
be related, dyscharged, and made
free from the house of seruitude
and boundage. And so at the laste
they were deliuered in the stronge
hand & the hye poure of almyghty
god, by shoses & Aaron. And xpo. pth.
this deliuering and making free
stode nothyng in Israels desyre
compyng or wyllyng, but onely
in the mercy of ood.

Then so is all mankynde and
seade of the spyrituall Abrahams
made bondmen (by þe transgressyō
of þe fyrst father Adā) vnder deathe
myght & darkenes, by þe spyrituall
byng Itharo the deuyll, by whom

Al.iii. they

Apoca. b.

they were verp, tangled, and taken, and bounde into harde servitude after his will, so that no creature under heven with all theyr pource, myghte, will, or laboure, were able to redeeme mankynde agayne and make hym free / no, there was founde no comforte of redemption thowough any man upon the earth. Now be it in this myght and darkenes, yet they had a more lyght, which was a goodly sayth, upon a coltely promple gyuen unto them thowough the mercy of god, & by the grace of theyr redemer / where upon they myght stande and abyde the tyme which he afore god was acceptable.

Gen. ii.

And this aforesayd fygure, is fygured upon the pource of the spyte, to be a shadowe of the presence and foreknowledge of almyghty god.

Whereof foloweth the depe and
fuer

suer ground of the trueth, whiche
 is manifest and cleere, that no man
 hath free wyll / and that it is im-
 possible for any man to do good,
 to fulfill the wyll, o, to walke the
 waye of god, so longe as he lyeth
 tangled in the darkenes of Egypt
 and taken vnder the bondage of
 Pharao, the deuill. And herof spe-
 keth the prophete Jeremie on this
 wyse: **E** loyde **I** knowe that it is
 not in mans poure to order his
 wayes. And agayne in an other
 place he prayeth vnto god, herely
 complayning, & sayth: **C**onuer-
 te me (o loyde) and **I** shall be conuer-
 ted, for thou arte my loyde god, ye
 as soone as þ thou turnest me **I** shall
 resourne my selfe, & when **I** shall
 understande **I** shall synne vpon
 my thygh, for verely **I** haue com-
 mytted shameful thynges, o let
 my pouth beate this reproue and
 confusyon.

For all the while a man lyeth
still in the darkenes of his owne
knowledge, he hath no maner of dif-
ference betwene good and euill,
nor no maner of vnderstandynge
Isrou. ff. to order his owne wayes: ye he ca-

lyd no meanes ynde and helpe hym
selfe out of this spirytuall egypte/
which hath ben manifestly sene in
these dayes by experyence, how þe
many and dyuers hath come with
great dyligence for to seke, & yet
hath founde nethynge. Of þe whi-
che plague and punishment, the
same by. prophete Amos hath prophesied
before. And also therof is wyrtten
4. Esdr. 5. in the fourth boke of Esdras. For
thermore speaketh the mouth of
the most hyest god on this wyse:
No man can come to me, excepte it
be that the father, which hath sent
me, dyatue hym.

Lette vs here now dyligently
note, that it lyeth not in any mans

to pull

to pull
ly in
For
goy
to in

3
hae
regh
god
and
per
spe
dia
ech
ear
som
in t
saue
ness
the
the
fro
all

wyll, conynge, o? desyre/but on-
ly in godes calling and drawyng.
fo? the orderynge of euery mans
gouynge(as is afoze sayd) is of the
10^{de}. 13th 14th.

And fo? as moche as we haue
haerd by these scriptures aboue
reherced, that no man can come to
god without his calling, drawyng
and lychtynng : so mozte we also
perceyue that (syus god is no re-
specto? of persons) he doeth call,
drawe and lychten all mankynde,
eche one in his tyme, o?dend: sount
early, and some late/that is to say
some in they? yonge age, and some
in they? olde. A ykewyle as oure
saupour Chyyste Ihesu clerely wyte
netheth of this drawenge, with
these wordes sayenge : godden 3th 10th 14th
the some of man shall be lyfte bp
from the earth, then wyll I drawe
all vnto me.

A. v. Here

Mat. 28.

Mat. xli.

Izal. xli.

Luc. xli.

There we maye perceiue that hy
there is no man excepted whiche shoulde
not be diuyn of god thowrough Iesu
Christe: as we maye see more abundantly
of this diuynenge in the gospell of Matthewe/
where he commaunded his apostles & myn-
sters, sayeng: Go & teache all people. And
also in Marke: Go ye poure in to all
the world, and preache the gospell vnto
all creatures. And this callinge and diuyn-
enge of god, thowrough the apostles and
ministers, hath ben especially perfourmed
and done by Iesu Christe, amonge all people.
If it were so, as it can not be, & some
men were not diuyn of god nor hygh-
tened thowrough his word, those myght
god by no meanes excuse/leuenge
that he shall are no: thynge of them,
whome that he hath gyuen nothynge
vnto. Like wyse as our sauour wyrtuou-
sly

that hym selfe in these wordes folow=
whiche pinge: yf ye were blinde ye shoulde Iohn. 12.
d the= haue no synne, but of them that
make hath eyes to se & wyll not, of them
I saye it be asked/and no man elles
shall stand in the daunger of god.

How wyll some men saye: why
sayst thou the lord, that the ser=
uaunt that knoweth not the wyll
of the lord, and yet hath done that
thyng that is worthy styppes shall
be beten with a fewe styppes.

Where it doth appere, that these
shall haue no excuse by theyr yguo=
raunce, but shall also as well as
the other receiue theyr punishment
ment for theyr iniquite of the lord.
How be it heare we must diligently
ly marke that the lord speaketh not
of them that be blinde, and haue
not receiued the fyrste generacyō
thorough the doctrine of the gos=
pell/for they be not his seruā=
tes, but straungers and aleautes. Iaph. 4.

But

the as
by ben
me by
people.
be, &
of god
word,
nes ac
ce no=
at he
like
ffecty
hym

1. Cor. 2. 14.

Marc. 14.

But here he speaketh of his my-
sters and hyterall seruantes
whiche by ignorance and fault
of takinge hede, (I mene to pro-
fite) haue labored any hurtfull
wojke, & is to saye, haue taughte
any inconuenient doctrine/of the
whiche the holy apostle Paul spe-
keth thus vnto the Corinthians
¶ They that builde vpon this pre-
cious stone Christe, haue strai-
nable, the which must suffer losse,
(but yet as thorough fyre, shall in-
heryte theyr saluacion. So lyke-
lyle is it of these seruantes, as
it apereth in the epistle of saynte
James, where he exhorteth vs say-
enge: Gyd together, lette vs not
take all vpon vs to be maysters of
teachers/for in many thynges we
fynne all. ¶ Therefore it were very
necessary & dyuers were fynt sco-
lers, before they take vpon them-
selves to be maysters & teachers, & that
they

they fyfste receyued they? erande
 well of the lord, befoze they went
 forth to shewe it vnto other. For M
 do surely knowe & many thousand
 teachers in this poplite are fallen
 in & handes of god, whiche he wyll
 all rewarde well ynough in his
 iudgement, after the rate as euery
 one of them hath wroughte. Wh
 lord god & the very dyde & feare
 of god, were founde now in all tea
 chers, as it was i Chyhu, which w
 great feare spake thy woide in the
 trueth & ryghtwynnes / bcause he
 wolde not fall in the iudgement &
 unpyschement of thy hates : But
 our teachers theynke full hyl that
 they shall gyue a compte at & day
 of iudgement, of the leest woide, &
 they speke of haile in bayne.

Mat. xij.

Mat. xvj.
 Luc. xij.

how

holo thou arte an harde man, thou is n
reappt where thou hast not sowerd the er
and gatherest where as thou haste the : 1
not strowed.

¶ This is trefne, but we muste we
perceiue that this also is not spo=hyar
ken of them that haue receiued no myse
lyghte/ but of them that haue re= that
ceiued the kape of knowlege, and
wyl not vnlooke noj vndo withal there
vpon whome our sayour chryst
cryeth, euerslastyng we / bycause
they beare the gyfte of p=preiourse
sewelles of god, and wyl not be
fuerfull therwith, but be flouth=

full seruantes and enemyes of
the crosse of Chryst. For the lord
gyueth such flouthfull seruantes
gyftes, to the intent p they shoulde
put them forth, and lape them in
the haundes of the erchaungers,
whiche erchaunge and vantage,
the wyl aske agayn vnto him selfe,
And this is gathered where as

it is

hould is not fowen. And yhe as the apo-
mentle erhoireth his dysceple. Demos-
tasthe: that he shold rable bp the gyl-
tes that ware in hym. And agayne
lustre wyreth also vnto the Coryn-
thians erhoirenge them on this 2. Cor. vi.
no myle: god as helpers erhoire pou
re that ye receiue not the grace of
and god in dayne. And how many be
that there now a dayes of these flouth-
full seruantes, whiche wyl not
ape this lyell vpon erchaunge,
for to gette baillage withall. And
therfore they shal neuer ouercome
the great / but shal be caste in to
abyndones & euerlastyng darcknes. Mat. 23.
And ouer spebeth our sayng?
Christ, the sone of almyghty god,
sayenge: Whose that you haue gy-
uen me, them haue I kepte. And
agayne in an other place: All that
my father gyueth me, cometh vnto
me / & who so cometh vnto me,
hym wyl I not caste awaye.

And

And these wordes lyke as the
other aboue rehearsed, ought we to
handle with great reuerence, that
we may take the trewe menynge
of them, & see them in theyr ryght
coursse. For some are gyven vnto
chryste (by god his father) for to
be apostles or preachers and fynde
fruytes. And in this offyce is eu-
ery one ordeyned in his callinge.
Also god hathe gyven vnto his
sone poure ouer all helthe / & hath
institute hym a kynge vppon the
mount of Syon, that is to saye,
ouer hole itaell. And as he sayth
by the mouth of the prophete Da-
uid: I shall geue vnto the, the
herthen for thyne inheritaunce, &
the bittermost partes of the world
for thy possession. By the whiche
wordes we may perceiue that god
hath not gyven vnto Chryste a
parte of mankynde / as some me-
neth, but that he hath gyven vnto
hym

Isai. li.
Act. ii.
Mat. ii.

by
for
hol
gr
ch
ne
th
of
th
in
m
hy
e
ly
ec
h
k
in
ce

hym all, bothe Iherthen and Jewes
 For this god hath sworne vnto þ
 holy patrycke Abraham with a
 great othe, promptlyng hym (whi-
 che othe of god euertlastyng can
 neuer waue nor yet be broken) þ
 thougth his seade all generaciōs
 of the earth sholde be blessed. And
 this promye also was renewed
 vnto Isaac and Jacob, whiche
 muste nedes be kept vnto all man
 kynde for euer, yf it is durstlyble
 þ it myghte by any meanes faile,
 Ihus Iesus chryste is not come to
 condempne the world/ but that the
 hole worlde, that is to say, all man
 kynde, sholde be saued by hym, &
 not one excepted, that shold not be
 called (by god) vnto saluacyon.

Jobn. xij.
 1. Titu. ii.
 4. 19. 14.

Forthermore of this speaketh
 the holy apostle Paule vnto the
 Romaynes on this wyse: It lyeth
 not in any mans wyll or conyng
 but in the mercy of god. These

Roma. ii.

Isa. 55. 1.

Isa. 55. 1.

Isa. 55. 1.

Isa. 55. 1.

Isa. 55. 1.

moyses & the people are there / but the
indifference of them, and in what
degree they were spoken, must be ta-
ken heed of: For the same holy as-
posse saythe agayne in an other
place: that god wyll haue mercy
vpon all men. And so it appereth
that there sholde be none excepted
ouer whome the grace of god shal
not go. For the grace and sancti-
fyenge of the great goodnesse of
almyghty god / goeth not onely
ouer a parte, as dyuers dyemeth /
but it stretcheth ouer all flesh.
And so soone as suche goodnesse &
mercy of god appereth, then men
do receyue myght & poure to come
vnto our sauour Christe. Other-
wise muste euery man take dysp-
gently hede that he truly rump-
nate and chawke agayne, in þe fear
and dyede of god, this meate and
foode of lyfe / and also it behoueth
 hym to beare clouen clauies, that
he

he may put difference betwene all
 counter partes of scripture, for
 all the wordes of god are double,
 one agaynste an other. And herby
 many (now a daies) be fallen into
 error, whiche wolde take no pay-
 nes to seke out the ryght difference
 therof, but katche out a peace of
 scripture, & slyfneckedly they wyl
 abyde vpon the same, and wyl not
 perceyue nor take hede indifferēt-
 ly vpon the counter parte, nor yet
 ioyne together these cloues clauens
 whiche afterwarde do destroie &
 bitterly marte them selues at the
 stomblinge stone that is layde in i. i. xxi. 4.
 Iyon, where they be offendyd so
 they; owne hurte and euerlastyng
 destruction.

It is clerely afoze sayde houle
 that man of hym selfe hath no ly-
 berie nor freedom, where as god
 gyueth it not thorough iesu christ,
 whiche thorough his grace dothe

Al. ii. open

Isou. ff.

Job. i. iii.

Isa. cxi.

Job. i.

Isa. xxi.

Job. vi.

open the eyes of the blinde, and
the eares of the deafe, for bothe a
seyng eye and an hearng eare,
the lord doth make / and all this
thorough his holy worde, whiche
is the trewe lycht of all the world
wher this worde goeth forth, it
gyueth lycht and vnderstandyng
euen unto babes. This is þe very
lycht that lychteneth all men, and
gyueth them vnderstandyng and
trewe knowledg. And frome the
heate of this sonne can nothyng
be hydde. Thorough the whiche
lycht of veryte, all men are made
fre, to go out of the kynngdome of
sathan and euerlastyng darke-
nes: and these are the very fre,
whiche the sone hath made free /
and without this fre makynge,
there can no man be made free by
any other creature.

And lykewyse as thorough the
poples and Aaron, and after-
warde

ward the thorough all the senyours
of israel, those that were in E=
gypte were rapled bp, taught, and
exhorted to kille the easter lambe
because that all the people myght
eate and strengthen them selves,
for to go they? pylgrymage oute
of Egypte, toward the lande of
promysse/ to inheryte and take
it, in to they? possessyon. And lyke
as thorough the bloode of the
lambe, they were rescued and sa=
ved that they? deservour went not
in to they? houses. And also that
no unrepentynge man, myghte
eate they? easter lambe with them
So in lyke maner is this a fygu=
rall ymage of god in the new te=
stament, that of his goodnesse
thorough Jesu Chyste his onely
begotten sone, and after thorough
all his faythfull apostles, se=
nantes and mynisters, the peo=
ple in spyrituall Egypte, and

in the kingdom of sathan shulde
be rased vp, that is to saye, lygh-
tened, taught and exhorted, for to
eate a spyrituall easter lambe, the
apoca. 5. whiche easter lambe is the eucla-
springe worde of god, and the sone

i. Timo. 4. of the masse byest, beynge beten,
Ihebr. 4. and crucified for the synners of
1. Ioh. 4. the worlde, addeth the which lambe

from a. 5.

the confortles hungry soules shal
be fedde, in that, that they shal
knowe this crucified Iesus to be
a redempcion, sayssacpon, redem-
placpon, saysspenge for all man-
kynde. And in that, that they haue
a mercifull god and louynge fa-
ther/which whom they be also re-
consyled thorough y^e same Iesus
Christe/so that all they? vncryght
synnes neuer more shalbe remem-
bred. And also no man hath parte
of this easter lambe, but they that
be cysumncied, that is to saye,
they that haue taken vpon them

a trew

a trewe amendement of lyving &
 a rescapynge from synnes, whi-
 che is the ryght cymmelyon of
 the herte, that is accepted and a-
 loved a fore god, wherof the holy
 apostle saynt Iohn sayth: of that
 we walke in the lyght even as he
 is lyght, then haue we felowshyp
 togyther, and the blood of Iesus
 chryst cleaseth vs from all synnes
 but of we walke not in ryght wy-
 nes, as god is in hym selfe, then
 haue we no parte in the blood of
 Iesus chryste, for it is bute suche
 persons no meate, but a iudgement
 and euellapynge dampnacyon. Iohn. 14.
1. Cor. 11
 Because they that do dyde god in
 herte, wyll put theyr dysgynce, &
 do theyr beste to fulfyll his wyll,
 and they that loueth hym wyll al-
 so fulfyll his wyll, and wyll not
 mistruste no, respyse his word, Ierle. 17.
 but they wyll strength, comferte,
 and reioyse them selues, and ex-

teme this worde as the moste pre-
cious and greatest reuel bpon
the earth. For this worde of salua-
cyon (whiche is the powre of god)
is the lyfe of all men: and this is
the very heuenly foode that ge-
nereth lyfe vnto the worlde.

Jobn. i.

1. Jobn. i.

1. Cor. 15.

Jobn. 5.

Apoc. 11.

Isal. 43.

Also as they in Adam all dyed
to euerylastyng deeth: so are they
all in Chyeste made alpye agayne
and without theyr defecuyng are
boync to euerylastyng lyfe. But
blessed be they that are redy & wyl-
lyng to come vnto Chyeste, for to
receyue this euerylastyng lyfe. For
they that wyl nat, they muste re-
ceyue the seconde deeth / not tho-
ugh þe faute of god, but of them
selues. For lyke as the rayne vnto
dye grounde, euen so doeth the
worde of god (so soone as it proce-
deth) byyng comforte to the hun-
gry soules, & maketh them alpye.

But

But they þ do now receiue this
 woꝛde of lyfe, by the mynistracyo
 of preachynge, and wyl not come
 vnto Chyſte, they maye not by
 this lyfe be reſerued, but muſt dye
 in theyꝝ ſynnes/ and ſhall receiue
 in ſtede of this lyght, euerydayng
 myght & darckenelle. Of ſuch ſpe-
 keth the apoſtle Paule vnto the
 Romaſnes : That they do not all
 obey vnto the goſpell of the lord,

Roma. x.

although they are rayſed vp, lygh-
 tened and exhorted by it. And this
 faute(as is afore ſayd) cometh not
 of god, but of them ſelues. And it
 is well ſayd that ſapth is not eue-
 ry mans : for they that loue moꝛe

ij. Act. iii.
 Eccl. vi.

darkenes then lyght, can alwayes

Iohn. iii.

ſynde an vngyracions excuſe / as
 they that wolde not gladly gyype
 noꝛ ſpycke vnto it. And therfore þ
 wꝛath and vengeance of god ſhall

ii. Pet. i.

juſtly fall vppon them thoroꝛoughly

Meſu Chyſte. For the lord hym

Ab. v. ſelfe

Men. this selfe sayeth: that of all them that
will not harken vnto his woorde,
will he heuely requyre it: but all
they that haue hungred & thirsted
after ryghtwysnes, shall watche
with all diligence, to fortifye and
strengthen them selues with the co
festable ioyfull kysse of the gospel
wherby they shall receyue in theys
spyyte and soule a great strength
and myghty poure. For to walke
out from the kynngdom of satan,
after the will of god, lyke as the
chyl dren of israel dyd carnally, e
uen so do the chyl dren of the newe
testamet spyytually. For so soone
as the hungry soules do receyue
the kysse of the mouth of the byrde
grome, thozough the very apostol
ycall mynysters of the lorde iesu
chryst/then is she by and by prepa
red with all diligence to walke i
wape of his will. And where as
the synneth fraplesse, she cryeth
vnto

Canti. i.

that
word, but all
written
matche
re and
the co
colpel
they?
ingth
alke
han,
the
p, e=
ctive
none
ypue
ypde
ofta
elfu
epa
e p
as
cty
ta

into her spouse & sayth: **Ma-**
ke me to thee, and then shall we come
And the people sayth the holy apostle
James: of any man lacke wyse- Iaco. i.
Some myght o; powre, let hym as-
ke of god. And also our saupour
hym selfe: Alke and it shalbe ge-
uen you, seke and ye shall fynde.
Of the whiche obedience the pro- Ier. xxiij.
phete speaketh on this wyse: I wyl
come the waye of thy commaunde-
mentes when thou hast comforte
myne herte. Therfore al they that
do thusse after this peaceable co-
forte, and receyue it/ do willingly
weke dyspente and desyous to
walke the wayes of god, ye and
gladly to greteiope do they walke
in the obedience of þe gospell. For
we do not heare of all the israelp-
tes (amonge whom were so many)
that one of them cōplained & sayd
he coude not go no; trauayle to þe
lande of promysse, but they had
all

all receyued poure, myghte and
 strength for to do it / not of them
 selues, but of god: whiche gyfte
 no one of them denied, but receyued
 it, with his moſte poure / and went
 forth by the coſtable promyſe, in
 the waye of god. As but dyuers of þ
 chyl dren of þ new teſtament dare
 boldly and vnſanſaſſly ſpeke a-
 gainſt god, wordes of blaſphemy
 that they haue receyued no grace
 to do the wyll of god / and by cauſe
 they wyll not do it, they denye alſo
 the grace all redy of hym receyued
 for when ſo euer they be exhorted
 to the very amendment of theyr
 lyues / by & by they put forth a ſut-
 tell diſputacyon: whether ſo to do
 be in theyr powre or no: whiche is
 a manifeſt token, that they do not
 hunger nor thurſte after the very
 ryghtwyſnes, but wolde ſayne
 theyne in the way thereof, & yet ther
 by conſcience & lyue ſtill in theyr

car

eaſt
 to ho
 ſhal
 well
 reue
 long
 blaſ
 gyff
 pno
 to 1
 byc
 cept
 teſt
 lett
 ſum
 loz
 cha
 ga
 ful
 led
 do
 pie
 ne

carnall lust & fleshy pleasure/ bpo
whom euellaspunge dampnacyn
shal iustly fall. For I knowe very
well of the materyall howe shold
revenge to the payne of death, all
ungodly & carnall lyfe: & tha such
blasphemers of god, wold spend &
gyftes of hym, in them selues well
prough/ which now they do denye
to wisdamsaist iyes agaynst god,
because they wyl not willingly re
ceue them, & folow his pleasure.

The people of god in the olde
testament, whiche were vnder the
letter, figure, and shadowe, spake
vnto Moses and sayd: All that & Deute. 4.

lord our god shall saye vnto you,
that wyl we heare, and do. These
gaue not them selues to any dout
full dyputations (as our blynde
leders do now adayes) whether to
do it, it be possible or no. And the
prophetes were sent in dyuers ma
ners vnto the chydren of Israel

in the olde testament, to exhort
 them to a better lyfe / but none of
 them is heard, to complaine, that
 he had no poure to do it. And also
 when saynt Iohn the baptyst cam
 for to preache penance vnto the
 people, whiche heuily thretened
 them with the paynes of hell, and
 rebukes vpon them, that wold not
 do it. And lyke wyse our sayour
 Christe & his apostels, haue with
 great dyspygence exhorted the peo-
 ple to penance and amendinge
 of theyr lyues. But there was not
 one amonge them all that resisted
 that holy doctryne, nor yet sayde
 that god asked thynge of them,
 that they had no poure for to do.
 wherfore I beleue surely & from
 the beginning of the world, there
 haue not ben suche abhominable
 blinde hebers, as there ben aryleu
 now in these daies. But when so
 euer & face of almyghty god shall

ap-

appe
 they
 with
 must
 Da
 my
 good
 fur
 not
 thi
 the
 eue
 last

the
 by
 by
 rel
 all
 am
 cal
 ell
 sh

appeere vnto them, then shall not
they be able to defende them selves
with syge leues any longer, then Gene. iiij.
muste they declare them selues as
Dauid dyd, and cōfesse that they
myghte well ynough haue ledded a
good lyfe (accoꝝpnyng to the plea-
sure and wyll of god) and wolde
not, but wyphynghy forsoke it. And
this is now very lytle regarded of
them, that choyse vnto the selues
euerlastyng curse, & refuse euer-
lastyng blesse & benedycyon.

Eccl. xliij

Now haue we heard, how that
thorough the woꝛde of the moste
hychest, all men are quamen, called,
lyghthened and made alpyne: ye be
rely it is sower into the hatres of
all men, for to bypnyng forth fruyt/
and thorough this woꝛde all are
called by to trauallye out of egypt
& lyke wyse as the chyldren of isra-
ell in the lyterall fygure, euen so,
shall the chyldren of the newe te-

sta-

Isa. li.
h. cor. vi.

apo. p viii

Isa. xliii

Isa. cii

Itament fullfill they; walkyng in
poure of the spyryte/ for so god de
tyed of them sayenge: Do out of
the myddes of them, and seperate
your selues from them, sayth the
lord, and touche no vncleane thyng
to wyll I receyue you. And agayn
Do out of the myddes of them (o
my people) Also in the psalmes:
Harken (o daughter) consider &
inclyne thyn eare, forgette thyn
owne people & thy fathers house,
so shall the kynge haue pleasure
in thy bewtye: for he is thy lord
and thou shalt mounthypppe hym,
here is not hcardde that any man
is compelled of god, no; trust with
myghte and poure into his kyng-
dome. But euen as it is wyten:
They shall be there frewyllynge.
For god wyll haue nothyng com-
pelled, but a voluntary sacryfyce.
And he wyll deliuer his sonne a fre
wyllynge byrde. Als it playnely ap-

pereth in the figure therof: when
Abraham sent forth his eldest ser- **Ge. Fifth.**
uant to fetch a wyde for his sone
ysack, sayenge, yf the wyll not
come voluntarily, that then the
seruaunt sholde be free, loofe and
discharged of his othe. And it
was asked of Rebecca, yf it were
her wyll to go with hym to ysacks
sootherunto she gladly answered
and sayd, ye, and strapthawes a-
loofe and prepared her selfe to per-
fourme her iorney.

But agaynst this sayd ioyntnes
haue the spyrites of erroꝝ also, an
other counterparte of scripture,
sayenge: The lord sayth in the
parable, vnto his seruautes/ com
pell them to come, that my house
may be full. But men muste here
dyligently merke, that this is no
deyungge nor compulsd agaynst
mans wyll oꝝ myght/ but it is euē
a compulshon, as one frende wolde

compel an other to dyene oꝝ suppe
with hym/ and yet the other hath
a free wyll, & maye chole whether
he wyll oꝝ no. & he which compul=
sion is in many places of scrip=
ture playnely expessed: as in the
last chapter of saynt Marke: when
two dysciples went to Emmaus to
our saupour. Whylste after his re=
surrection, they dyd holde hym &
compelled hym to go in with them
And Iacob compelled Esau to ta=
ke the gyftes that he presented un=
to hym. Also Pharaun of Egipt
dyd coacte the prophete Moyses, to
take his gyfte and present/ but he
wolde not. In lyke manner Lot co=
strayned the two angels to entre
into his house to hym. And this
is the copulation that the apostles
dyd vse vnto the people, to haue
them come to the supper. ffoꝝ they
e wolde not, were not bounde noꝝ
borne, noꝝ yet with poure broughyt
vnto

Luc. viii.

Luc. xxi.

4. Reg. v.

Gene. xii.

into it. Therefore it is very neces-
 sarye, that euery man take dylig-
 gence hede/ for there wylbe an hard
 season for the spyrites of errou/ by
 cause they wyl put no difference
 betwene these open and manifeste
 scriptures. The p[re]cious & hye
 wptnes of god is this, that god is
 not no; wyl not be respectu[us] of u-
 sons, but hath (as it is w[ri]tten) crea-
 ted man from the begynnyng, &
 is to sape, he doth begette them a-
 gayne thozough his worde. Ihesu
 Chyste, out of the synne death of
 Adam, into lyfe/ & bryngeth them
 a very lyght and knowlege, wher
 by he doth set them in to the hand
 of they; free wyl. And there be-
 gynneth that man is weired and
 become agayne a free creature of Job. viii.
 god/ and that he from thens forth
 maye go counsell with his owne
 wyl, whether he wyl consente un-
 to the good, or into p[er]badde, wher-

Jobn. iij.
apo. ff.

ether he wyl choyse lyfe oꝝ death/
oꝝ els whether he wyl folowe the
wyl of god oꝝ contynue syl in the
bondage of sathan. What, that he
now taketh oꝝ choyseth, that is al-
so gyven unto hym. whetfore they
that now take and choyse death,
curse, and everlastyng darkness
do prepare unto them the iudge-
ment, and the seconde death / by-
cause they loved more darkness
then lyght / and choyse unto them
selues damnacion, and refuse e-
verlastyng lyfe. ffoꝝ god wyl not
save any man agaynste his wyl,
but voluntarly wylth his wyl, to
out all compulsyon. And so doeth
he loupngly thowough his great
wylsome, desyre, call, and drawe
every man accordyng to this wy-
tyng: Beholde I stande at þe doze
and knocke, yf any man heare my
voyce & open the doze, I wyl come
into hym. No pou may se, here is

apoc. iij.

no

Eccl. viij.
19. ou. . l.
Mat. xxiij.
14. c. iij.

no compulſion, but a voluntary,
and free wyllynge herte, of them þe
do heare the woꝛde of god and re=
ceyue it / and ſo gyue vnto hym
theyr heites. And then wyl the in=
ſpyte wylſdome of god entre in to
them, & ſatysfye them wth the bꝛede
of vnderſtandynge, and quencheth
theyr thyrſte wth the water of lyfe
foꝛ he deſpyeth no hygher noꝛ gre=
ter thyng of man but to reſuſe
lyes, and forſake hym ſelfe / wher=
by his enterpynge maye be prepa=
red / accordynge vnto his gentell
exhortatid, ſayeng: **Shy** ſome gyue 19. 10. **ſhy**
me thyne herte, & let thyne eyes ha=
ue pleaſure in my wyues. foꝛ ſoth
god is moche more deſpꝛous to re=
ceyue herte, mynde, and ſpyryte,
thoꝛough his woꝛde **Jeſu** Chryſte
then men be foꝛ to gyue any of the
all. **Whis** denynge, forſakynge &
refuſynge of hym ſelf muſt be done
at þe fyrſt callenge, foꝛ wthout this,

¶ .iii. he

Met. lili.

Met. lili.

he can nother receyue, nor be receyued. For this is the cꝝcumcꝝpon of man, which he must at the fyrst do vpon hym selfe, oꝛ else he maye not get the seconde and beery cꝝcumcꝝpon, that the lord speaketh of, where he sayth: Be cꝝcumcꝝped in the lord, and cut awaye the foze skynne of your hartes. And a gayne: And herfoze, be conuerted & tounre you cleane from all your wyckednes, so shal there no synne do you harme: Caste awaye from you all your vngodlynesse, that you haue done, & make you newe hertes, and a newe spyrite / wherfoze wyll you dye (o ye howle of isaell) syns I haue no pleasure in the deaeth of hym that dyeth, sayth the lord god, turne you then and you shall lyue.

Whis cꝝcumcꝝpon and cōuer-
tyng of man is the fyrst stepp oꝛ
degre, which he muste clyeme and
attende

asseide, as he hath taken his ioy:
 hee to walke out of the worlde &
 kyngdome of sathan towarde the
 promysed kyngdome of god, but
 iuhan so euer that a man hath re-
 ceued the peaceable comforte of
 the gospel, and hath bleued the
 euertastynge promyses of god, the
 whiche he berey hath taken, and
 hoped vpon / yet he hath not the
 kyngdome of god in possession in
 dede. For it is no moze but prepa-
 red hym in the promyse, wherof he
 hath receued a taste, to the intent
 he shold endeuer and prepare hym
 selfe to trauaile towarde it, and so
 possesse and inheryte it. For when
 so euer a man doth beleue, then is
 syfte gyuen hym poure thozough
 Iesu Chryst to become the chyld
 of god. A pke wyse is it wyten in
 Ecclesiastico: that they that beleue
 the wyl dome of god they shall in-
 heret her. And with this is gotten

Job. i. 51.
1. Jobn. iii.
Act. ii.

the fyfte & hyscral byrth, to fyght
by the same, butyll the batayle be
ouercome, and the victory obtay-
ned and gotten, wherby the second
byrth of the spyrite may be recey-
ued, Now be it there be in these
dayes many that haue a hurtfull
seduceable opynion, that is to say,
they do asseyrne, that so soone as
they haue perceyued, byleued, and
knowledged godes worde, & then
by & by they thynke to be the chyl-
dren of god all hole, and free in all
thynges / and that they can synne
no more butyll death / & also that
chaustenes, synne, and iniquyte,
musse serue them to the best. And
those be the same kynde of people
that Salomon speaketh vppon,
wher he sayth: They thynke that
they are cleane, and be not yet wash-
shed of theyr fylthynges. wherof al
so speaketh the hye & haly spyrite
in the apocalypse on this falschyp:

Thou

Thou sayst thou arte ryche, & en= apoca. iii.
 created with goodes, & haste nede
 of nothyng, & thou knowest not
 how thou arte wretched, miserab=

le, and poore, blynde and naked,
 & enso standest the principalest
 heape of chyltyans now a dayes
 in this blyndnes, that they thynke
 to haue the kyngdome of god all
 redy, and yet were neuer assended
 by the fyrste stepe, nor begonne to
 trauaile the fyrste dayes iornaye
 toward it, no, nor were neuer truly
 aspen out of þe durt, nor yet haue
 not gyven them selues to a very
 lyfe of amendement, but all hole
 dunycūryled both of hert & eares.
 If o, where as the lord doth call all
 hūgrū shepe, there wyl he haue al
 they þe shal folow hym to go out of
 all þe pteyneth vnto this world, &
 þe they shal forsake all þe cometh of
 the mynde & lpyyt of sathā, & also
 dye & go fro they? own synful lyfe

¶.v. and

II. Cor. 5.

and take vpon them to beare only
the pocke of Iesu Chryſt, and ther
in to walke with great dyligence,
whiche is the very trewe lyfe of
them, that do lyue nomore in them
selues, but Iesus Chryſte lyueth
in them, whiche haue all hole moꝝ
tyred they? owne ſpntull wyll.

But when ſo euer that a man
doth blyue and receyue the wyſ-
dome of god (whiche is the fyrſte
callinge) then it foloweth that he
muſte prepare hym ſelfe a very a-
mendement of his lyfe, and then to
walke the fyrſte dayes iornay (out
of þ kyngdome of ſathar) toward
the lande of promyſſyon: whiche
iornaye ſtretcheth vntyll he come
thozoughe the red ſee / where he
doth entre in by the couenaunt of
god / and there after he hath cleere-
ly .xl. dayes porney, degrees of
ſteppes, vntyll he come befoze the
holy lande of promyſſyon / a then
one

one
duty
my
mak
iorn
and
ſeco
kyu
ſelle
in it
and
two
And
hym
pie
ble
ber
lab
mo
the
bo
Da
thy

one dayes iornay out of the desert
 butyll he come into the holy & p^{ro}-
 mysed kyngdom of god, the which
 maketh all together. xlii. dayes
 iornaye butyll he come in to þ^e rest
 and persyre enherytaunce of the
 seconde generacyon, where as the
 kyngdome of god is entred & pos-
 sessed, where as the saboth is kept i. Jobn iii
 in the which they can syn no more, apo. viii.
 and where as man resteth of his
 wothe, whiche he hath ouercome,
 And then nothyng can hurte o^r
 hynder hym any more, in thynges from bill
 present o^r thynges to come, by sp^{irit} Cant. viii
 ble no^r yet impossible. These be þ^e
 very ryghtwysse into whome no
 law is geuen (syns they synne no
 more wherin þ^e law myghte accuse
 them) for they holde the very sa-
 both, of all godly ioye & pleasures
 Whow many be there now a
 dayes that hopeth to entre in at
 this gate, but yet they shall not,
 for

4. Psal. lx.
Mat. xxij.
Iuc. xliij.
Job. iij. b
Mat. xvj. b
Apoca. xij.
I. Pet. ii.
Iuc. xxij.

for the ryght waye shall be shutte
up from them, seynge they wyl
not knowe it tohye it is open, but
bitterly flander it and refuse it / &
than they shall call and no helper
shall be at hande. for god shall
sende vnto suche dyfobedyent per
sons stronge delution, because
all they that haue pleasure in on
ryghtwysnes shall be dampned, &
therewithall all rewarded. Ther
fore to thentent that all louers of
the trueth & godly ryghtwysnes,
maye be armed with stronge her
tes, to procede thozough the hye
comaunderment of almyghty god
in all synplyte, to go out of the
kyngdom of darkenes, in y mynd
and spyryte of his euclastynge
wyfdoome. Let vs praye vnto hym
for helpe and comforte, thozough
Iesu Chyyste, saupour of all the
worlde. Amen.

The ende of the fyrste boke.

The
and
wh
and
crea

The

te

Of the comfort

table and ioyfull euangelijon
whiche shall be booke and
shewed ouer all þe world
by the very apostoly=
call spyrytes and
seruautes of
oure lord
THESE
Chapf.

Benefis. ii.

¶ Allmyghty god spake vnto Mo
and sayde: This is the cōuenāt
whiche I haue made betwene me
and you, and betwene all lyving
creatours vpon the earth.

Mathew. xi. xiii.

¶ And so hath eares for to heare
let hym heare.



the hpe, holy &
lopful euangeli-
upon, which is
the powre of
god, that sa-
ueth all them
that beleueth

Gene. iiij.

191. lxxiii

on it. And this gospel of glad ty-
dnges hath god (of his merciful
grace) promysed vnto Adam with
his wyfe/and that the wyues read
sholde trede the hede of the deuyl.
The serpent, and take awaye his
powre agayne. And whiche hpe & com-
fortable promyse was made vnto
Adam in his moste aduersyte and
dylcomforte, & when he was most
in anguyshe, dyede and feare. And
vpon this godly woide, and com-
fortable promyse, was adam and
his wyfe clothed with garments
of skynnes, for a signe and token
of ctyghtwylnes. And by this was
figured and signyfied that the
godly

god
ou
atc
eff
the
the
say
cpe
the
ful
of
for
lye
a f
boo
toi
ch
ke
m
all
po
ed
re

godly manerſpe wolde be a ſauep= l. xim. liij
our of all mankynde/a reconcyly=
atoz of the whole worlde/ & a mer=
cyfull god ouer all people/the whi=
che myll clothe all mankynde with
the lambe Jeſu Chryſte, that all
ſapntes may walke with this glo
rroule garment in the houle of iſa. l. v.
they? kynge/ and ſo beynge betwix
fully atayed with þe rygthwyſnes
of Jeſu Chryſte, maye appere be=
fore the lord.

apo. c. iij
i. iij. c. iij.
pata. p. b. iij.
iſa. p. b. iij.

Alſo this comfortable euange=
lyon was opened vnto iſa. vnder
a ſygure and ſhadowe of a ſapne=
bolwe ſet in the cloudes, in a bery
token and ſygne of peace, the whi=
che ſygnyfied Jeſu chryſt the to=
ken of bery peace with god euer=
more, for to appere in the ſpyrytu=
all cloudes, whiche be his trew a=
poſtolicall ſeruantes & mynſters
Of whose comyng it is wyrtten in
Dauid, and many other places
of

Gene. liij
Gene. liij.

Dauid. liij.
4. iij. c. iij.
iſa. p. b. iij.

of scripture, and of the spyrituall
rapnebowe, and token of comfort
euery man mape rede in **Decehpell**
apo. iiii. c. and in the **Apocalypse.**

Almyghty god gaue vnto the
holy **Patryarche Abraham** a com
maundemet, that he sholde go out
of his kyndrede, and that he shold
become a straunger, and be obedy
ent vnto hym, promysyng hym an
hye promyse, whiche is this: that
in his seade al kynded of the earth
shold be blessed, and that vnto his
kynded and seade the lande of pro
myssyon sholde be gyuen / wher
vpon he receyued of god a token,

whiche was inspytured wth hym
and his seade, **This** token was
cyclycypon, whiche must be done
vnto all men chyl dren, vpon theyr
foreskyrne, wth a knyfe of stone,
And it was the comaundement of
god that all cyclycyfled shold be
toted out of the congregacyon.

Exo. iiii.
Joelu. v.

Exo. iiii.

Whiche figurall pimage is also
figured vpon the pource of the spy-
ryte, that thougth þe seade of the
spyrutual father Abrahā, all kind
red of the erth sholde receyue and
enheret euerlastynge benediction,
and the spyrutual and euerlastynge
kingdome of god, and sholde be
cyrsumcised with Chryste the ly-
uynge stone, vpon the foreskynne

Deu. x.

of theyr herte, of all lustes and de-
syres: whiche cyrcumcysion is done

Ralla. b.

without hande in the spyryte and
not in þe letter/ whose laude is not
of men, but of god. And this cyrcu-

Roma. v.

cysion is called in scripture, the
spyrutual regeneracyon, where as
the very chyl dren of god are boine

Job. i. 14.

the whiche haue theyr walkynge
no more in the fleshe, but in the spy-
ryte, and the very law of god wy-
ten, not in stone tables but, with
the fyrger of god in theyr hertes.
Whis foresayd cyrcumcysion of re-

Job. i. 14.

Hebr. viii.

De. i. 9.

generacion was powred out thro-
rough Iesu Chryste vpon the day
of Ierethecrofte, where as the very
apostels receued the ryghte spiri-
tuall and shiall regenerate / &
so became a spirituall crucifixion
wherby they enhereted the eucla-
stinge kyngdome.

Iohil liij.
Acti. ii.

Furthermoze, almyghty god
promysed vnto the patriarke A-
braham, ysaak his sone, and sayde
that in hym all kyndred vpon the
erth shoulde be blessed, and in hym
shoulde the seade be called / in the
whiche all mankynde from Adam
vnto the daye of dome shoulde re-
ceyue euerslastyng benediction &
sane sanctification. And whiche ysaak
was ordeyned to be a synmynde
and figure of the very spirituall
seade Iesu chryste. And this spiri-
tuall seade shold receyve the euer-
lastyng curse and malediction
agayne in so much as he was be-

Ierbr. xi.

Gene. xxiij.

Gene. xxi.

come

come a curſe and malediction for alls it.

all mankynde: that þeuerlaſtyng
benediction myght be conſyrmed
ouer them for euer. And this car-
nale ſeade alſo was prompſed un-
to pleaſure (whiche was an hye pro-
myſe and comfortabſe ſanctifica-
tion) that in his ſeade (whiche is
Chryſt) all generations of the erth
ſhoulde be bleſſed. A lyke wyſe alſo
myghty god gaue this hye & pre-
cious promyſe vnto the patryarch
Jacob, and that, whan he was in
his greateſt myſerye / that by his
ſeade all generations of the erth
ſhoulde in ſpke maner receyue euer
laſtyng helth, bleſſe, and reconcy-
lyacyon, by the which Jacob is ſy-
gured the holy ſpyrite of god.

De. p. 156.

De. p. 156.

Now this aforeſayd ſaluacyon
and comforte is prompſed and ex-
preſſed in ſo dyuers maners, and
wayes, to the entent that no man
ſhoulde be in doute, but with a ſure

Id. ii. con.

confidence, reſte, and truſte vpon
them, and knowe ſurely that god
is true / and that his wordes and
promiſe can neuer trauer nor faile
and alſo that it is unpoſſible that
they ſhoulde ſtande hope, & ſhoulde
not euerlaſtingly be ſtedfaſt and
ſtable. For e, that god promiſeth,
that wyl he ſurely perfecture and
kepe (as namely) that thoſe which
this forſayd leade ſhoulde come
to redemption, ſaluation, ſanctifica-
tion, & rightwylle makinge ouer
all men, & ſtretch ouer all the ge-
nerations vpon the earth / and not
one excepted, ouer whom ſ gracie &
benediction of god ſhoulde not go
thoſe which ieſu chriſt, whereby they
myght be ſaued, yf they woulde not
caſte it backward and counte it
as a thyng of no value.

¶ Of this leade of ſaluation and
euerlaſting comforte, wynterly
eſay. 59. alſo the prophete eſay on this ſay
thpon:

Deſat. 27.

Luc. 21.

Job 1. 10.

Job 1. 10.

Theyer: Beholde a birgyn shall co-
ceyue and beare a chylde and shall
call his name Emanuel. And whiche
prophecie is declared in the go-
spell of s^u Barthew. And agayne: Mat. 23.
Unto vs a chylde shall be bozne, &
unto vs a sone shalbe gyuen. For

the whiche cause oure saupoure
Chyeste Iesu called hym selfe all
wayes the sone of man: for surely
he is an hye p^{re}sent and gyfte of
god unto al mankynde/ thozough
whom is atonement and euera-
stynge reconciliation made with
god/ the whiche seade, that is to
saye, the same sone of god, our sa-
uour Chyeste, is made unto all

1. Cor. 1.

mankynde wyl^ldom, ryght wyl^lnes
benediction, peace, sanctification
and euerlastynge saluation. For
there is none other name gyuen of
god unto mankynde, wherby thy
myght be saued. Also is this seade
of p^{re} woman p^{re}myssed of god unto

act. 13.

2 Sam. 6b.
1. par. 15b

Luc. 1.

Dani. 11.

Dauid out of his leade & loynes,
& that his kynngdome neuer shoulde
haue ende. As the aungell spea-
keth in the gospell of saynt Mark.
And also of the same downyng
hath the prophete Daniel prophes-
yed.

9. para. 61

Mar. 11.

And this kynge Salomon the
seade and sone of Dauid, was or-
deyned of almyghty god vnto Da-
uid, to be a simplicitie and figur-
e of the very spirytuall and euertia-
spynge poure of the sone of god,
oure saupoure Iesu Christe / the
whiche was in his carnall byrthe
of couynge shewed o: preched of
the aungell of god vnto the shepe
herdes, on this wyse: Beholde I
bryng you tpynges of great ioye
whiche shall happen vnto all peo-
ple / for vnto you this day is bozne
the saupour, euen Christ the lord,
godliche spyrtes o: aungels of
god are set and ordeyned by hym,
to

1. Cor. i.

of god, of the sone, of the moste
hpest, and of the crucified Chryst
(whiche is the great myghty woꝝd
of the almyghty poure of god) is
eccl. xliij. a pure clere flode out of the godly
Sapi. vii. mouth, the which in the last dayes
1. Tim. iij. is appered in the fleshe, & this my-
stery of godhynes, it became fleshe
in the shape of a ieruañt (without
spine/and in aparell founde lyke
an other man to se and to sele: as
saynt Iohn sayth in his fyrste epy-
stle: & also in the Apocalypse.

Iohn. i.
Hebr. i.
Ioh. i. ii.

In suche aforesayd bodely, by
spble, & tangeable manhode hath
1. Iohn. i. the woꝝde and sone of god suffer
Ape. xviij. red his passyon and payne, and
Iacobi. iij. was beate for the people/ wherby

all the woꝝde sholde be sanctified
and thozough his blode and step-
Iohn. i. pes ouercame helle / and by hym
Hebr. ij. sholde be payed, reconcyled, and
1. Iohn. ii. put out the synnes of all the hole
1. Tim. ij. woꝝld: as saynt Iohn wyrtteth

Because that all the hole worlde
may be ded as concerning sygne, **1. Cor. 5.**
and they that lyue shoulde not beif
forth lyue vnto them selfe, but vn
to hym that dyed for them / and
that they shoulde lyue after his god
ly wyll and mynde, in the obeyd=
ence of the gospel: that lykewyse
as by the sygne of one, condemp=
nation came vpon all men / euen
so by the rygthwylnesse of one,
came the iustification vnto all
men. For lyke (as Paul saith)
as they in Adam all dyed, and w=
out they? faute were bozne to eue
lastynge deyth and condemnatio,
euen so be they by Chyste Jhesu
all made alyue agayne. and with=
out they? deservynge be bozne to
everlastynge lyfe / and this onely
by the sone of god, whiche of god
is sette and ordeyned to be a be=
mediction and a satisfaccion ouer
all mankynde for euer / and also

1. Cor. 15.

Rom. 5.

1. Cor. 15.

1. Cor. 5. he

五五五

nyalano ouet out laupout Jlesu

Whiche is the very easter lambe,
whiche was slayne and kylled for
all mankynde, and hath boughte
all people with his precious blood
wherby he hath clenstyd / purged
and washed them of all theyr syn-
nes. And also he is become a daye
ly offeringe lambe, a reconcylia-
tion and an euellapung clensting
for all ignorant synnes.

Forthermore, after þ̃ this some
of man had perfourmed and ful-
filled the will & obediēce of his
heuenly father/ he was exalted of
god aboue al that maye be named
whether it be in heuen; or earth, in
the sea; or vnder the earth/ & hath

Forthermore, after ² this some
of man had perfourmed and ful-
filled the will & obedience of his
heuenly father / he was exalted of
god aboue al that may be named
whether it be in heuen or earth, in
the see or vnder the earth / & hath
set hym on the right hande of the
poure

your enemy his friend
a king of all
from Dom
the people
I have
I see
them
ten
post
cele
ted
the
you
I see
this
you
you
na

poure of god, butyll that all his
 enemyes be made a fote stole of isa. cxi.
 his fete. And hath instituted hym
 a kynge of all kynges, and a lord
 of all lordes, whose feet endureth apo. i. c. 12
 from euer to euer. Of the whiche saune. of
 dominion the prophete speaketh in
 the person of Christ, as foloweth:
 I haue instituted me a kynge by
 pou my holy mounte of Syon, be
 Iye of me, I shall gyue the the the
 then for an inheritaunce, ye the vt
 ternoost partes of þe worlde for thy
 possession. wherfore he is þe ryght
 erle, duke, prince, o: kynge, institu
 ted by god his heuently father, ouer
 the hole worlde / of þe which myght
 poure and dominyon, the eucla-
 styng word it selfe wytnesseth on
 this wyse: Wnto me is gyuen all
 poure in heuen and in earth, go ye
 poure waye therfore and teache all
 nacouns.

Also it is playne that no man

zach. xij

Luc. c.

Job. xlii.
agat. xi.

Job . cii .

Collo . i .

Agac . fbi .

Isal . xij .

Reph . iij .

is noȝ shalbe shute out from this
kyngde of gloȝy, whiche sholde not
be taught and exhorted thozough
the confortabill pꝛechynge of the
gospel. For he hath promysed that
after that he is exalted from the
earth, he wyll dꝛawe all thynges
vnto hym. whiche hath ben fulfyl
led thozough the pꝛechynge of the
holy apostels: as wyrttestest saint
Paule vnto the Collocenses say=
enge: Ade warne all men & teache
all men in all wyldome. And so
was there an hye comāndement
of Chꝛyste gyuen vnto his apo=
stels, as: Go ye vnto all the world
and pꝛeache the gospel vnto all
creatours, whiche comāndemet
in the tyme of the apostels, was
tychely executed and done/so that
it was shewed vnto all creatours
vnder heuen/and to make all men
se. And therfore no man may ex=
cute hym selfe, and saye, that this
þerþ

þer
hyn
it is
gyu
tygh
from
north
þol
þol
lygh
lygh
all
byce
þep
noȝ
cler
b. A
þo
þ
play
and
that
woll

bery lyght hath not shyned into
hym, for it is such a lyght, that
it is come to lyghtene all men, and
gyueth them very knowledge and
ryght understandyng. And also
from this sonne of ryghtwysnesse
nothyng maye be hydde, whiche

Job. i.

sholde not be lyghtened.

Isa. liij
Isa. xij.

And yet so were that any man
sholde not be lyghtened with this
lyght, that were not faute in the
lyght whiche is sent for to lyghte
all men/ but it is in them felues,
because they haue dwolfe and
depeyre eyes/ the whiche wyll not,
noz can not, noz yet maye se this
clere and pure lyght. John. i. iij.
to. Mathew. xii. xiii. A. i. iij.
to. Iouen. i. ii.

Here by maye we clerely and
playnely perceyue the sure, fatte,
and manfeste truth, whiche is,
that god oure heuenly father,
wold haue no man losse, but that

euery

lesu
hath
er p
itels
all t
so lo
upon
count
cepu
heret
he is
god
ged
and
full
SD
gers
Chy
propl
betw
dalla
sage
clapn
good

every man shoulde retorne from his
4. pet. ii. iniquite: as the holy apostle Peter

wynneseth. And it is goodes byer
desyre, that all men shoulde be sa-
ued, healed, and come to the know-
lege of the trueth / accordynge to
the wytyng of sapient Paule un-
1. Tim. ii. to Timothy. And also god doeth

not desyre the deth, and condemp-
nacion of men, but that they con-
uerte and lyue. Forther of this be-

reth wytnes the same saint Paule
how that Chyist is saupout of all
maikynde / and hath tasted death
for they? sakes, and hath gyven
1. Tim. ii. hym selfe for every man / and by

cause that such shoulde be prea-
ced, he hath ordeined Paule at his
tyme to be a preacher and apostle,
and other mo to plante & to grasse
this reconcylatio in all mens her-
tes, wherby they might be at peace
with god in they? herites & conscy-
ence. For god hath layd thozough

resu

rom. v.

Iesu Chyſte this offere of reconcy-
liation & atonement (whiche ſhew-
eth peace with god) vpon the apo-
ſtles for to ſhew it forth thozough
all the worlde / and there can not
ſo louynglye tydynges be hearde ii. cor. v.
vpon the earth, as this peaceable
comforte, by the whiche a man re-
ceyvethe a ſure conſcience in his
herte, ſpyyte and conſcience, that
he is at an euerlaſting peace w
god thozough Iesu chyiſt, dyſchar-
ged of deyth and euerlaſting woo-
and redeemed from the moſte dyed-
full yre and wyath of god.

Of this mynſters and meſſen-
gers of peace of oure loyde Iesu
Chyſte, prophced alſo the holy
prophete Eſay, ſayenge: O how
bewtyfull ſhall the ſete be thy an-
baſſadours, that bynyngeth the met-
ſage from the mountaynes, & pro-
clamyneth peace, and bynyngeth the
good tydynges, & preache helthe.

Of

Roma. p.

Of the which messengers of apostels the prophet Iſaiaum hath wrote prophesied / whose prophesie the holy apostle Iſaule alledged unto the Romayns. Also the holy scripture of god speaketh of this bewtiful wynnell of peace, that shall be in the last dayes, by whome the kynde of euerylastynge peace shall be brought in to all the worlde / yett shall be shewed and preached vnto all people and all generations, wherof shall be sent of the same spycr of god, an hundred, & foure and fourty thousand in number for to be the walles of the spyrituall Iherusalem / a thousand nombred for an elle of measure, to be the spyrituall thousande into Iſrael, and the beery watrypours of the spyrituall people of god, and they be the crowne of the woman, and her seade, whiche haue theyr walshynge in the commaundementes

apo. pxi.

apo. ciii.

apo. xlii.

of g
Iheru
beery
fore
be the
that
with
the w
the p
the on
that r
(by th
be buy
feate
poure
an
peace,
seuall
Chryst
tual ha
in buy
the ban
darnell
sprynge

Of the which messengers of apostels the prophet Isaum lyke wyse prophesied / whose prophesye the holy apostle Ihaule alleged vnto the Romayns. Also the holy scripture of god speketh of this bewyrtull wyntnes of peace, that shal be in the last dayes, by whome the kynde of euerylastyng peace shal be brought in to all the worlde / yf it shal be shewed and preached vnto

all people and all generations, wherof shal be sent of the same spyrte of god, an hundred, a foure and fourty thousand, in number for to be the walles of the spyrituall Iherusalem / a thousand nombred for an elle of measure, to be the spyrituall thousande into Israell, and the bety watryours of the spyrituall people of god, and they be the crowne of the woman, and her seade, whiche haue theyr walke yng in the comaundementes

apoc. xii.

of i
Ier
bet
foye
be th
that
wonth
the w
the p
the o
that
(by th
be bu
fearte
pou
And
peace
retu
Chypt
tual by
in bu
the dar
darnel
syrng

of god, and beare the voyntieffe of
Jesu Chyſte, and ſolow alſo the
very lambe, and be blameleſſe be-
fore þe trone of god: who alſo ſhall
be the very mynſters and angels
that ſhall be ſent of Jeſu Chyſte
with they; trompettes thoroogh
the whole worlde, for to aſſemble
the people fro the nu. wyndes, fro
the one ende of heuen to the other,
that the ſpyrituall temple of god
(by the ſpyrituall ſorobabell) may
be buylded / and that the trompet
ſeaſte of the tabernacle with hye
poute may be ended.

And alſo theſe meſſengers of
peace, be the very labourers and
ſeruantes whiche our ſauoure
Chyſte wyll ſende in to his ſpyry-
tual harte, for to gather þe whete
in buſhelles and to bypunge it in to
the barnes of god, and to caſte the
darnell in to a ſornace of eucla-
ſpunge ſper.

¶ Joyner the hye
ſpyre

apo. iij.

ag a. xij.
ag a. xij.

1 cor. vi.

ag a. xij.
Joel ij.
apo. iij.

apo f.5th.

4.eto 5i.
apoc. i.

10ga. f.1th

acti. 4.
Joel. 4.

2petr. ii.
1petr. i.

spyre and mynde of god wyntref-
seth that at this tyme the lyghte
shall spyne ouer all the erth/ & that
all people shall se the saluation of
god, that is to saye, with the sonne
spyne of the godly woode, all gene-
rations vpon the erth shall be in a
dey vnderstandynge and know-
lege of the wyl of god. wherof our
saupour hym selfe doth prophesye
also, when he sayth, that þe gospell
of the kyngdome shall be preached
ouer all the world, for a wynter
to all people/ thozough the which
offyce and mynistracion, all man-
kynde shall (of god) be lyghthened,
called, drauen & taught, euery one
at his tyme. And he wyl also poze
out his spyre vpon all flesshe.

And herfore euery man muste take
dyligently hede, that whan so euer
he is drauen of god, lyghthened &
reche. þu called, he be not despyte of the
grace of god / and that he do not
in

in þe
and
not
for
day
dele
uere
ment
10ga
to m
ben.
the
apo
hear
is a
euery
lyse
wyl
euery
th?
apoc
wyl
mynd

1. cor. vi.
1. cor. v.
1. cor. xiv.

1. cor. xiv.

1. cor. xiv.

In dayne receyue the hpe presente
and gyfte of god / and that it be y. cor. vi.
not hydde by hym selfe in þe ground
for surely god wyl profer in these
dayes his grace vnto all men, and
delouer it them, yf they wyl recey
ue it. And as the saupour of all
men cryeth with hertely desyre in
sathew, sayenge: Come all vn-
to me ye that do labour and are la-
den, and I wyl restreke you. Also
the spere and byrde sayth in the
Apocalypse: Come, & let hym that
heareth also say, come / & let hym þe
is a thurst come / & let hym who so
euer wyl take frely of the water of
lyfe come. And of such cōfort is
wyte in many places of scriptur. Jobb. vi.
Forthermore this tydynges of
euerlastyng peare to god by Iesu
Christ was shewed vnto the holy
apostle Iohn, & wyntred to these
wordes: I saw an angel see in þe apo. xiv.
myddes of heuē, haupng an euer-

1. cor. xiv.

lastynge gospel to preache vnto
them, that spt and dwell vpon the
erth/ and to all nations, kyndred=
des, and tonges, and people, say=
enge with a lowde voyce: feare
god and gyue honour vnto hym/
for the honour of his iudgement
is coine, and wourshype hym that
made heuen and earth, and the see
and the fountayns of water.

Here doth plainly appere by
this reuelation, that the grace &
mercy of god shalbe brought and
shewed by the mynisters of god
and our lord Iesu Chyeste, vnto
all generation vpon the erth. For
this hye and comfortable wytnes
is promysed vnto all people, and
vnto all creatours vpon the erth
Shall be brought the comfortable
kyffe of the gospel of peace, euen
at home at theyr owne doyes.

¶ Ozeouer we do neuer red in
all the hole scripctur, that euer any

apo=

apost
by 3
ued
prea
inam
of g
ned,
for m
he co
les &
and
the b
hau
fene
thou
them
dam
bluff
fayrt
of m
scper
hell,
prea

apostle whiche proceeded from god
by Iesu Chyriste, that hath recey-
ued a comaundement to wytnesse of
preache this false article, that any
man shoulde be dampned by þe wyll
of god/and that god hath ordey-
ned, created, and apointed some
for none other purpose, but for to
be condemned/lyke as the deuy-
les & satthaus apostles do preache
and wytnesse (now a dayes) with
the whiche deceptfull wytnes they
haue (in this perylous tyme) poi-
soned and destroyed many hund-
red thousand soules, & haue brought
them into euellastynge woo and
dampnacyn. The whiche also haue
blustred and blowed out the very
fayth and tyght euangelyn out
of mens hertes, spyes and con-
science.

These be the horrible mouth of
hell, whiche with theyr doctryne &
preachynge deuouye and eate in-

agact:bi

2po. fbi.

agat. 16.
1. 31obn. 5.
Deut. 1. f.

numerable soules / and swallowe
them in to the bely and kyngdome
of sathan. And these be also the ga
tes of hell, thozoughe whome the
people are brougth in to moynyn
mytery and woo, and vnto the e
uerlastyng payne therof / where
as they thynke to stepe i to peace
and euerlastyng lyfe / and yet they
shall in to biquyrettes and euer
lastyng death. And therfore it is
ryghte that god hath vpon some
lapde suche a iudgement, bycause
they haue shedde the blode of the
holy sayntes & wyrtnesses of god,
wherfore god hath gyuen them
blode to dryncke vntyl they be ful
fylled, yf and darkenes vpon dar
kenes and mans wyfdom aboun
daunt / so, that the fooles haue lu
sted so, is become theyr own deyth
And for suche wyllyng synne that
no papper be heard, but men maye
Deut. 1. f. sape with the holy prophete Da
uid,

upd
snay
f. f. f.
leth
mat
ple, c
es, f
the h
whic
that
tye, a
that
open
scrip
ther)
peop
Deut
For t
wyl
sters
they
know
foe t
many

upd: Yet they? tabelles become a pla. I. v. b. iij
maye to take them selues. Whall.

Now is there nothing that say
lety and deceueth them in this
matter, but that these tangled peo
ple, can not open these cloue clau-
es, for to examyne indifferently
the wyptynges of the holy apostle,
whiche are wypten vpon the I. ues
that were fallen by they? infydely
tye, and vpon the broken twygges
that haue destroyed them selues,
vpon the stone of offence, whiche
scryptures (euen as they do all o-
ther) these vilerued and vnstable
people do peruerue (as sayeth saynt
Peter) to they? owne dampnation
II. Pet. iij.

So they alwayes do teache, and
wyl take vpon them to be may-
sters ouer the scryptures, and yet
they canne neuer come vnto the i. Tim. i.
knowledge of the trueth. And ther-
fore they? foolysshnes wyl appere
manifestly one daye vnto al men.

¶. iiii. Also

Also these spyrites of error do
gyue a fawle hymne and shewe vs
them as though they hadde loste
them selues all hole in god. If so
they do thynke, and saye, that yf
god hath created them vnto dam-
nation, they wyll gladly be damp-
ned. And so they suppose to such
an vndyplese to honour god hyegh-
ly, when it is the greateste dyspo-
noue and slaughter vnto god that
may be, to reyste his worde, and
to be vndypleyng vnto hym, whi-
che wyll nothing but all good
to euery generation vpon þe earth.
If so it was neuer sene, knowe, nor
harde, that any mans euill shoulde
come of god. And this is doutles,
that all they that are blynd in this
error (þe god wyll haue some men
dampned and hath created them
for the same purpose) shall neuer
gette a ryght and trewe bylese, so
longe as they stande therein, nor
shall

shall
ryght
any
If so
vnto
euyl
not
they
what
tru
the
it do
car
sou
ene
on/
ene
fere
pro
god
in
the
in

shall not perceyue noꝝ knowe any
ryght gospell, noꝝ yet shall inheret
any peace wth god in theyꝝ hertes
foꝝ there abydeth foꝝ them hell,
bubyleue, deth, vniquetyes, an
euill conscience, so that they can
not knowe how noꝝ in what case
they stande wth god. Therfoꝝe
watche bp all ye that loueth the
trueth, and anoynte your eyes ^{apoc. iii.} to
the ryght salue of the spyrite, foꝝ
it doth not coste onely flesshe and a
carnall deth/ but it costeth flesshe,
soule, spyrite, euerlastyng deth, &
euerlastyng woo, and dampnacy
on/ whiche is the second death foꝝ ayo . ff.
euernoꝝe.

The apostoelycall mynsters &
seruauntes of the lord, whiche do
procede from the face of almyghty
god, and are sent bp Iesu chyste,
in to the kyngdome of Egypte/
there to fulfill his commaundmēt
in the kyngdome of sathan & spyre

tuall Iohato) haue none other of-
frec, but þe message of peace, grace
and euertlastyng reconciliation,
with god thozough Iesu Chyfte,
and therewith to fede the people,
I. Cor. v. which is the very easter lambe, þe
is to saue, to the crucyfed Chyft
the woꝝd of the euertlastyng poure
and sonne of the most hyest god, &
that he is a redemption, and the
peace, grace, sanctification, recon-
ciliation, and lyfe, the wysdom, &
euertlastyng ryght wysnesse of all
mankynde: as þe holy apostle Paul
wytnesseth / how that he is onely
sent to shewe suche a comfortable
& peaceable gospel vnto all men.
And our loꝝde Iesu Chyft which
is saupour of all mankynde, wyt-
nesseth, that he is not come and ap-
peted in the fleshe to condempne
the woꝝlde, but that the woꝝlde
myght be saued by hym. For he is
the very and trewe byrde of heuen

I. Cor. i.

Ioh. ii.

sent

sent
lyfe
roug
recey
is sa
dest
dely

Al
be re
ther
uen:
epp
is no
that
nes
the
epp
beac
sent
woꝝ
the
enge
self,

sent of god, that he shoulde geue
lyfe vnto the worlde / and so the= Jobb. vi.
rough hym the hole worlde shoulde
receyue lyfe. For his comynge (as
is sayde) is not to condempne and
destroie the worlde, but with all Job. xii.
dyligence to saue it.

And also that all by hym shoulde
be reconcyled vnto hym selfe, whe
ther it be vpon the earth, o; in he=
uen: as saynt Iohn in his fyrste
epistle playnely declareth, that he i. Job. v.
is not ouely the reconciliation for
that do beleue, but also for the syn
nes of the whole worlde. And in
the fourth chapyter of the same i. Job. iiii
epistle he sayth: we haue sene and
heare wytnes that the father hath
sent his sone, a sauour of the
worlde. The which theynge euē
the Samaritaynes confessed say=
enge: And haue hearde hym oure
self, & know that this of a truth is
the

from
saluati
fewe
was t
mong
sperth
the gr
saluat
peryd/
denpe
les. ¶
cheth
maun
ter ana
the ext
appere
as in t
so now
mping
this is
spe of
thers o
luffer
with g

the sauour of the worlde. And loyd
god that now such a sayth were
founde amonge them, that be cal-
led the principalest & chiefe chry-
stians, as theise brethren oꝝ sama-
rytans had, whiche hadde hearde
Christe and knewe that he was &
sholde be a sauour of all men, yē
of the whole worlde, no man excep-
ted, and not a sauour of some oꝝ
a parte, as now a dayes is preached
amonge the people. If oꝝther þ̄ ho-
ly apostle Iasaul beareth wytnesse
of this in the actes of the apostels
wher as he sayth that god promy-
sed vnto the patryarche Abraham
that thougth his seede sholde be
blessed all the nations vpon the
earth. And also is his wytnesse vñ
to Israell, when he sayth that at
the firste hath god capsed vp his
sone Iesu, and hath sent hym vn-
to pou for to saue pou / and that e-
uery man sholde conuerte & turne

from

from his euill doynge. So whiche
 saluation was fyrst sent vnto the
 Jewes, wherun þe promyse of god
 was fulfilled/ and afterwarde as
 mongest all the thethen: as they
 spert the apostle vnto Wytū, that wylth. 4. f
 the grace of god whiche bringeth
 saluation, vnto all men hath ap=
 peyrd/ & teacheth vs that we sholde
 deny vngodlynes, and worldly lu=
 stes. The whiche grace of god tea=
 cheth sayeth vnto all men, and cō=
 maundeth penaūce in euery quat=
 ter and vnto all generatiōs vpon
 the erth. For vnto all thesse shall
 appere the saluation of god. And yke
 as in the tyme of the apostels, enē
 so now shall it haue his persour=
 mynge, in full poure & dede. And
 this is the best and chrefesse de=
 syre of the seruantes and myn=
 sters of god, that euery man shold
 suffer hym selfe to be reconcyled
 with god.

Here

1. Cor. ii. 14
 1. Cor. ii. 14
 1. Cor. ii. 14

1. Cor. ii. 14

There is utterly no man caste a-
 waie, or refused of god, for he let-
 teth his mynsters preache (in his
 name) penance and remission of
 synnes to all people, euen now in
 this laste dayes, when by the grete
 mercy of god, he wyll sende forth
 his true apostles, that then this
 same forsayde mynster shall be
 hearde, & that without all falseth
 or coloz, euen after this simple co-
 maiment of our lord Iesu
 Chryste, shewe the very euangeli-
 on of god vnto all men. ye they
 shall promyse the euerlastyng pea-
 ce vnto all the generations vpon
 the earth/ and that euery man shall
 amend hym selfe and walke in the
 dyde of god after his wyll: for he
 wolde the saluation of all men.
 And out of suche a teachyng and
 trewe sayth cometh a true confy-
 dence, and a peaceable conscience
 with god, whiche then with all lu-

ste

the de-
 to tra-
 in his
 Chryst
 baner
 suche
 ty in i
 the ty
 trium
 then
 for to
 done
 out all
 would
 sure dy
 beeper
 euang
 dyng
 god.
 And
 of the
 tyghtr
 rough

he despyeth to walke his way, and
to trauaile dayly his pilgrymage
in his body, for the loue of Iesu
Christe, the whiche dyeneth as a
baiter ouer hym, wherof groweth
suche a loue that he wereth not we
ry in no waye o; batayle, buttill
the tyme that he hath overcome &
triumphed in god.

And suche satisfied soules be
then well armed and strengthened
for to trauaile out of the kynge-
dome of Egypte and sathan, and
out all that petyneeth vnto this
worlde/ and from thens forth with
sure dylygence to folowe in the o-
bedience of sayth, the euerlastyng
euangelyp on, ye and with an exce-
dyng earnestnes to do the wyll of
god.

And that all saythfull louers
of the trueth, and euerlastyng
ryghtwylnesse, maye gette (tho-
rough the blessed and holy gospell
a true

g trewe, stedfaste, and sure com=
forte, and everlastynge peace with
god, in sppyte, herte, & mynde : let
us praye almyghty god to sende
us and them grace thorough
Jesu Chyste the sauy=
our of all the
woorde.
Amen.

The ende of the seconde boke.

The
ration
of
the

TO THE
the re

SH

soo ho
let byn

¶ A very dekla

ration taken out of holy scripture

shewing that iathan, deeth,
hell, synne, no; euertla-

shynge dampnation

cometh not of

god, but oue
of telse

myll.

¶ St. xlii.

¶ Istaell thou doest but destroye
thy telse.

¶ Ath. xi. xiii. ¶ acck. iiii. bii.

¶ uck. biii. xii.

¶ Soho so hath eares for to heare,
let hym heare.



He hygge sure
and bunnous-
ble toymesse of
the messengert
of the hyghest
lorde is this,
that god is be

Joh. i.
Jaco. i.

Joh. i. iiii

Spoc. i.

Jaco. i.

re lyght, and in hym is no darcke-
nesse: ye no mirabilite of darck-
nesse is in hym. And all they that
knowe and spyngne of his kynde,
do spyne and glysser of his nature
and kynde. So that of truty they
are a lyght, and spyne of his cle-
renes. And he is the hyghest good-
nes, from the begynnynge: He is
a father of lyght and betraue. And
that whiche is lyght, is spyngne of
hym, thozough hym, and noweth
out of hym. And of hym eueryla-
spynge, can nothyng elles nowe
of spyngne, but that that he is hym
selfe/that is to saye, lyght bunnas-

128

spall
nes/
and
chau
uell
euery
touch
rably
all g
deth
but
fo? i
to a
selfe
no s
sed o
so eu
out a
his
forn
cent
to be
Johy

spablenes, and euclastynge good
ues/the which he is in hym ielfe,
and shall byde euclastynge in bi
chaungeable veryte. God is the e-
uclastynge lyght and the hyghest
euclastynge goodnes, whiche is
without ende. And he is incompa-
rable in myght & pouer, of whome
all goodnes cometh and descen-
deth: pe, and of hym is nothinge
but all goodnes to be lokyd for.
¶ of it is truly impossible for hym
to alter, varye, or chaunge hym
selfe into darkenes or euyl, pe and
no suche thyng maye be suppo-
sed or thought in hym. ¶ of what
so euer verely pcedeth or is boyn
out of hym, that same is euen of
his kynde, colour, nature, & lyke
formed vnto hym. And by this cle
renes of the fruytes, are all suche
to be knowen, marked, & proued.
Iohā. iii. et. iiii. ap̄. act. vii. et. xii.

J. ii. In

310. 14. 111
agat. 54.

Jaco. l.
 Collo. l.
 Hebre. i.
 Apoc. i. iij.
 Eccl. iij.
 4. Efo. vi.
 Sapi. viij.

In the begynnyng created god
 all creatours, thowough his euerla
 styng wysedome, & by his mygh
 ty powre. And god sayd let there
 be lyght, and there was light/and
 god sawe that it was good. Then
 god deuyled the lyghte frome the
 darckenes, and called the lyghte
 daye/and the darckenes, nyghte.
 Besyde this, god hath shewed vs
 suche an hye mystery, how that he
 alone doth create the lyght/and is
 his onely wyll that it shoulde we
 lyght. And cōtrary we haue not,
 that god dyd demaunde o? dyd call
 darckenes/ but the lyght whiche he
 created, & sawe that it was good.
 But when darckenes was founde
 vnder the lyght, without goddes
 call o? demaunde, then was there
 darckenes: and god deuyled the
 lyght from the darckenes / so eche
 of them by them selfe sonderly pay
 red

fed /
 the o
 of th
 nesse
 thew
 sygu
 kno
 haue
 dede
 godl
 they
 full
 the a
 a lyg
 man
 mess
 and
 all, w
 was
 was
 of go
 des b

ted/the one was called myght, and
the other Daye.

And in suche copozall worke
of the infinite and great good-
nesse of almyghty god, is purely
shewed and brought to lyghte a
fygurall handelynge of the foze-
knowledge of god / whiche sholde
haue his endyng in powre and
dede in the creation of the created
godly woordes, bycause manife-
stely it hadde his fulfyllenge in
full powre. Lyke as god created
the aungelles, that they sholde be
a lyghte, and not onely one, but
many lyghtes, spyytes, wyndes,
messengers, and names of fyre/
and he to be the father of them
all. whiche multitude of aungels
was create hole good and no euill
was created in them, in the lyghte
of god, but accordyng unto gods
des wyll, desyre, and dellyght. And

J.iii. in

in this ordeynted of god to abyde
without waueyng, and steadfast-
ly to remayne euerlastyng. But
when the aungell with his multy-
tude, wyllengly renouncyng the
wyll of god / & fell from the trueth
of goddes ordeinaunce, tourmentyng
hym selfe in to his owne wyll.

None became this aungell of
lyght and his multiplytude to be a
darkenes, vnderenes and nyght.
When parted god the aungell of
fall, and þe aungell of steadfastnes,
the one from the other. whiche is
as moche to saye, he dyd separate
lyght and darkenes / Daye & nyght
þe thyghted downe the darkenes
and vnderenes, out of the lyghte
and clerenes. And at þe same tyme
arose and began a kynge dome of
darkenes and nyght, yf a father
of all abhominacion, lyes, and in
wyghtewylnes, without goddes
wyll

wyll
by the
spyr
to the
down
king
and
king
spyn
and
down
chyn
good
spyn
decey
deat
whic
part
fall
lyne
meth
and

wpll, desyre o; delyghte/ but onely
 by selfe wpll of the aunzell and
 lpyrte of darkenes and myghte,
 so that there became two kynges-
 domes. The fyrste namely the
 kyngdome of clerenes, byghynnes
 and dape. And the father of this
 kyngdome is truely the euerla-
 styngc god, the eternall wylsedom
 and goodnes. In whiche kynges-
 dome remaineth and dwelleth no
 thyngc elles but all trueth, veryte
 goodnes, peace, holynes, euerla-
 styngc ryghtwysnes, and endeles
 veryte.

Ier. 1.
 Job. 1.

apo. 1. 3.
 Col. 1. 2.

The seconde. the kyngdome of
 death darkenesse and myght. In
 whiche is founde the contrarye
 parte, as namely unryghtwysnes
 falshe, vngodlynes, lacke of ho-
 lynes, and lyes: and all this co-
 mety of maus selfe wpll o; mynde
 and nothyng of o; thojounght god.

J. iii. The

Lyke as the euerlastyngge word
and wysdome of god, hym selfe
wytnesseth in **S. Iohn**, where he
menconeth oʒ speaketh of the fa-
ther of all abhomyngation, lyes,
death, myghte, and euerlastyngge
darkenesse.

This certapnely is onfayned
that the aungell was create good;
& in that goodnes myght he well
haue persecuted and contynued,
yf he hym selfe had wolde: whiche
wyl god gaue and set in his owne
handes / yf god gaue it in to his
proper powre and myght / but that
he became naught, euill, and ete-
nall abhomyngation, came not of
god. Belydes this, hooly it came
of his free mynded wyl, & he losse
in the trowth. And by suche occasy-
ons of synne and dyssobedience to
god, he by his eyghtwysnes, bound
with

with
the au-
hell. In
Peter
Iude.
this ly
euerla
cleane
honou
honou
falshe
euill /
a good
abhom
bestell
appest
foz po
And t
of & th
bolum
fylled
agayn
p aum

with thapnes, and caste downe
the aungell into the darckenes of
hell. wherof witnesseth the apostle
ii. pet. 4.

Peter, and lyckewyse the apostle
Iude. And euen this wyse: out of
this lyght and clerenes is become
euerlastyng darcknesse and bu-
clerenesse / and out of a befall of
honour and truty, a befall of dys-
honour, wyath, lyes, and eternall
falsheede / and of a good salue, an
euyl / and in this synally, out of
a good odoure and sente, became
abominable stynckpyng: whiche

Cont. f.

befell from thens forth was to be
applied as a rod, and also secured
for poplen durte and unhappynes
And this came of no body els, but
of a thozough hym selfe / out of a
voluntary wyll of the aungell ful-
fylled and done agaynst god and
agaynst his wyll. Besides this of
aungell of lyght became a dyde

J. b. full

Mob. i.

**Sapl. ii.
Eccl. ii.
Gen. i. ii.**

Full sathan: y^e π of one that myn-
ded and wylled wth god, became
one that bothe mynded and wyl-
led contrarie to god/out of heuen
hell/out of lyfe, death/ out of som
what nortyngc/a dyedfull and ab-
hominable deuyll.

Forther, god created Adam the
fyrste man vnto saluation, and al-
so hole good, after his hygheste
wyl, delyght and pleasure / and
set hym in paradyse wth his wyfe
and gaue hym his wyl and com-
maundement, whiche was not he-
lype, so that well he myght haue
obserued and kepte it. **Sho**reouer
there was abundaunce of fruyts
in the gardyn to eat of, so that
hunger constrained hym not to
eat of the forbidden tree / but by
his owne voluntary wyl contras-
tyed he god, and disobeyed his
hopie. And toke the wyl, word,

and

and st^r
his bo
selfe o
wyl, p
stynge
mynde
wyled
the an
darch
wyfne
not of
wyl/
than, i
nes, h
wyl o
An
sonne
out of
and g
they d
and b
also b
desa

and spyrite of sathan, obepenge esay .xliij
his hope. And counynge hym
sele of from the spyrite, mynde,
wyll, pleasure, wynde, and eueryla-
stynge wyldome of god / vnto the
mynde, wynde, wyll, pleasure and
wyldome of sathan. Out of whi-
che anone became a nothynge,
darkenelle, myght, and myght-
wysnes, ye eternall death and hell
not of god, but out of his owne
wyll / eaten and deuoured of sa-
than, death, hell, myght, and dark-
nes, hooly without goddes desyre
wyll oꝝ pleasure.

And after that adam begate .iiij.
sonnes, Caym and Abell, bothe **Gen. iij.**
out of one mother and one bodye
and god so was with them, that
they dyd vnderstande bothe good
and badde. Wherough this spyrite
also be lerned and gaue them vnder-
standynge, myght & knowledge /

ope

Gene. iij.
Job. iij.
Sap. i.

openynge vnto them his mynde,
spyrite, and pleasure. But when
Caym caste his angre vpon his
brother abell, then god anone was
there at hande and rebuked hym
thorough his spyrite and woide,
to restryne this euill of his owne
wyll, and not to fulfill it, to hate
his brother abell. Notwithstan-
dyng he wold not heare the voyce
of god, nother dyd cernaen in god-
des mynde, spyrite & wyll, ne yet
stode stedfastly in the pleasure of
god / but wyllingly stepped of.
And in this renouncynge and tuc-
nyng of from goddes wyll, in &
with his owne wyll and mynde,
he we and murdered his brother
abell.

Here had Caym such the powre
of his selfe wyll that he myghte
haue lesse his brother alyue, yf he
had wolde / but of his owne insty-

gas

gaspion
goddess
wyll by
cause
on the
one thy
spght
of a ge
and da
out of
ness, &
and ab
of god
nely o
hooly
and pl
Be
spous
nyng
god, a
out, g
sure, f
to the

gacyon and takynge an agaynste
goddess wyll and pleasure dyd he
kill his brothe. For the whiche
cause he muste be a bagabounde
on the earth all his lyfe longe: and
one that euer muste flee frome the
sight of god. Here became agayn
of a good an euill, out of a sight
and dape, sight and darkenesse,
out of a vessel of honour & good-
nesse, a vessel of wrath, iniquyte
and abhominacion: and this not
of god nor thozough god, but o-
uely out of Capins owne wyll/
hooly without goddess desyre, wyll
and pleasure.

Besydес this, all transgres-
sions of men, and all theyr tur-
nynges of, frome the almyghtye
god, are fulfilled and done with-
out goddess wyll, desyre, or plea-
sure, from the tyme of Adam on-
to the tyme of Noe, and then afres
unto

unto Abrahā. Forther frome
abrahā unto Moyses. Frome
Moyse unto our sauour Iesu
Christe. And finally unto this
presents houre, ye and all transgre-
ssors that shall be done till unto
the laste daye, is, hath ben, & shall
be agaynst the wyll of god. Only
out of selfe wyll of man hath they
they fulfyllinge.

¶ ep. l.

Here foloweth nowe the cleve
grounde of the trueth, that god
hath not created, death and damp-
nacion in man/ but hath creat all
people of the earth, that they shold
haue helthe, and that there shold
be no posson or destructio in them
so that the kynghdome of hell shold
not be vpon earth: for ryghtwys-
nes trueth is euertlastyng and im-
mortall/ but vnyghtwysnes byn-
geth death. Neuerthelesse the ou-
glydly call vnto them, her bothe
with

with
they
her,
ing
her,
thy
man
cann
and
that
out
But
coun
eth
dysol
down
byn
iniqu
hym
mon
not p
of po

with moyses and moyses, & whyle
they thynke to haue a frende of
her, they come to naught. For the
kingdome that are confederat with
her, and take her parte, are woꝝ
thp of death/ but god hath created **Cap. 9.**
man to be vnderstoyed/ but death **Eccle. 9.**
came into the worlde by the enuy
and despyte of the deuyl, and they
that hold of his syde do as he doth **Gen. 14.**
Iohā. 6.

Here is it cleve that death is not
out of god, no? wrought by god:
But as it is wyten, that man tho=
rough his owne wickednesse dep=
eth his soule/ that is to say, by his
disobedience he procureth his
owne iudgement/ and by turningg **Jo. 14. 6.**
hym selfe to vnyghtwysnes and
iniquyte doth he harden & blinde
hym selfe. Wherefoꝝe doth Salo=
mon warne vs sayenge: **Supl. 4.**
Do seke
not pour owne death, in the etroꝝ
of pour lyfe. Destroie not pour
selfe **Supl. 1.**

self, thoough the workers of your
owne handes.

Here is it euident that all euill
& mysery of man, grosweth, spry-
geth, & cometh onely out of mans
wyll: whiche owne wyll is nothing
elles, but to wyllle otherwyse, then
the manifest and pure wyll of god
wyll haue.

Here is it also manifest that
onely owne wyll, and otherwyse
wyllynge then god wyll is synne,
ye all synnes are spronge & flowen
out of this otherwyse wyllynge
then god wyll. And yf owne wyll
and otherwyse wyllynge then god
wylleth were not, then were there
no sathan, hell, mysery, o? damp-
nation.

Forther it is true and manifest
thye as many sayntes haue wyll-
netheth and knowledged, that no-
thyng els doth o? shall bozne in
hell

hell
thi
wy
hel
in

sett
thar
ner
men
the
hyn
tha
shot
magi
take
tion
wyll
mar
is th
com
the
keth

hell, but only this selfe wyl, and
this other wyse wyllyng the god
wyl/ whiche oney myste boone in
helly papures, and nothyng elles
in euellastynge.

And this also hyghly wyrtel- Eccl. viij.
seth the holy prophete Eschell,

that god wyl not the deatg of syn-
ners, but that they returne and a-
mend them selues and lyue. And
the hye moutch of the euellastynge
hym, selfe spake vnto the prophete
that it was not his wyl that man
sholde come to hanght / but that
man cruelly thowgh hym selfe
takeh and receyueh his dampna-
tion. Daule also wyrtelseth ysaie
wyle in this, that god despyeth no
man to be losse, but truely his wyl
is that all men sholde be saued &
come to the knowlege of the trouth
The apostle Peter of this also spe ii. pet. iiij.
keth, that god wyl not any man

1. Timo. ii.

to be lost, but þe uery man sholde
 be conuerted and amended / which
 is his hyghest commaundement
 vnto all men in all quarters to do
 penance, and to amende theyr ly-
 ues. Of suche testymones maye
 clerely be gathered and knowne,
 that it is not the good spyrite,
 mynde or wyll of god, whiche boz-
 neth or shall bozne in hell: as the
 dwellers the messengers do preach
 and witnesse / by whiche decepti-
 ful wyntes they haue ouershetwed
 and fulfilled the worlde. For ye
 so be that this grounde of the fals
 apostels shulde stande: that god
 hath create some men to dampna-
 tion, and that it were goddes wyll
 that one onely man sholde be loste
 or dampned, then must it needful-
 ly and vndenyably folowe, that
 goddes euellaspynge wyll, spyrite
 and mynde must and sholde suffer
 and

an
 in l
 cari
 uer
 wy
 of g
 wel
 sed
 of g
 fur
 my
 Alde
 in g
 of g
 pow
 tye,
 bolu
 god.
 god.
 god.
 ye be
 the e
 and l

and euerclastingly burne to man
in hell: whiche shall, make nother
can be in euerclastinge. And as e-
uery louer of the truth and trygt-
ynes, that standeth in the feare
of god, make perceyue and knowe
well enough, by these aboue reher-
sed wordes, & namely by the grace
of god, wherby they make take a
sure knowledge in spypyte, herte,
mynde & concence/that the angel
Adam and Capin, continued not
in goddes wyll / and yet had they
of god within them the wyll and
powre to ouercome and get byete-
tye, yf they them selues hadde not
voluntarily turned them from
god, vnto theyr owne wyll.

All this now knowen & seen of
god our heuely father wel prough
ye besoye any byaunte was vpon
the earth / all be it he dyd knowe
and se very well, besoye he created

them that they shoulde not stande/
yet out of this foloweth it not, &
any man maye oꝝ can proue, that
all though god seeth oꝝ knoweth
all thynges, that therfore he must
wylle the same / and that this must
be his wylle nedes to be done / as co-
scripture this transgressyon, of
the angell, Adam, and Capm;
god forbiddē, but that bytwene
wyllynge and sufferynge shoulde be
a great dyuersyte. Upon the whi-
che many do stumbe and fall / so
that they adscripbe þe wylle of syence
unto god. But suche a false and
deceytfull meanynge oꝝ thyntynge
he wylle praye god thoghough his
holp thowte to plucke out by the
rote from the heries and mynides
of the louers of the euerlastynge
trueth foꝝ euer.

Now is it manifeste and clere
Eccl. 9b. that good dothe all thynges, as

is wryten / ye from euer tyll euer. And that he also doeth knowe all
 woakes whether they be great or
 small, whiche all men hath com=
 mitted or done from the begyn=
 nyng of the worlde, and shall co=
 mpte or do vnto the last day. But
 in suche befoze sepyng or knowled
 ge, that he seeth and knoweth be=
 foze hande, that compelled no man
 to bynde, to do iniquite or to retu=
 re from þe wyll or pleasure of god,
 and so to be dampned or cursyd.

For why, goddes desyre and euer=
 lastyng wyll is nothyng els but
 all goodnes. He knoweth, seeth, &
 suffereth the wyll, ye all mens or=
 deringe, from the begynnyng vni=
 to the ende / & yet wylleth demaun=
 deth no, desyret any thyng of
 them elles, but all goodnes / also
 he hath gyuen no man powre,
 myght, place, or cause for to synne

For

Eck. xv. For why god hath no nede of the
ungodly. Besides this, he is no
god that hath delgtht in the un-
godly, and befoze hym can not a-
byde that thyng that is euyl/for
his soule hateth the ungodly, but
the cyghtrwyse calleth he to hym.

Ieral. v.
Ieral. xi.

And oze ouer suchē is well to be
byleued, that in no deuyll is suchē
habundaunce of lyes, that he durst
laye vnto god, seynge that he hath
wylled his dysobedience and fall,
and that he sholdē turne of and be
mactred. It is not redde of Adam

Iob. viij.
ii. xxi. v.

Rene. iij.
Rene. iij.

but that he put the faute vnto the
woman, and the woman to the ser-
pent. And lykewyse Capm put the
faute vpon hym selfe: but nowē
a dayes are dyuers vnshamefast
people, whiche haue no feare of
god befoze they; eyes, but god
must be they; mocke and trogne,
¶ The whiche they holde not onely
for

for
And
ness
to be
all
¶ Wh
¶ Men
to g
that
that
he i
and
¶ A
heri
of t
true
payr
¶ F
of t
sayt
dye
gess
all t

For they lye dably, but also they;
Sathan and Deuill, they dar-
nell and abhominable euill, and
to be a wyllow moorher of synne
all mysery and vncyghtwines.
The whiche offyce our sauour
Iesu Chyeste doth not ascrbye vn-
to god his father: but vnto Sa-
than. Holy saynt Paule also sayth
that Sathan worketh his wo-
ke in the chyldren of vnbelyefe,
and all synnes be of hym.

¶ How beuelye suche aboue re-
hersyd flander of god be bysperd
of this generation. And suche
truely be rewarded of god with agat. xij.
payne of euerslapyng fyre.

Forther it is the hygge twynnes
of the holy prophete, where he
sayth, that lyke as the fyrst Adam
dyd beate a wycked herte, trans-
gressed and was ouercomen/ so be
all they that are of his aslapyng.

4. Psal. 54

Gen. 45

Ecc. 1. 27

The wordes of the hye prophete
forther extende with hertely com-
plaiunt, sayenge: O thou Adam
what haste thou done. For all be
it, it was thou that sinned, thou
arte not fall alone, but we all that
are come of the. Like as of this
fall make groundely be hearde in
the Genesis. But truly here can
it not be perceyued that the pro-
phete accuseth god of the trans-
gressio of fall of Adam, but know-
eth not rightly on whom to laye
it, but euen to Adam. Like as of
this speyre is wyntnesse in Ec-
clesiasticus, that of the woman
came the begynnynge of synne, &
thorough her are all men fallen.
And vnto the iudgement of dyso-
bedience was the payne of death
determined. whiche sentence of
god was gyuen ouer all fleshe/
ye that death also is become the

re-

that

2

and fall
in it
and
the
pow
ff
the
of by
gress
dam
with
of th
male
eaten
uptu
And
the d
mygt
with

warde and spende of synne.

Be therfore eueri man wacned
and take delygently hede, that he
fall not in this iudgement of god,
in the behalfe of this shamfull
and dyscepsfull wyrtlesse agaynst
the hye maiestye and euerlastyng
powre of god.

Now is it cleare how death in
the begynnyng cometh not of god
oꝝ by god, but thowgh the trans-
gressyon and dysobedience of A-
dam, brought ouer his hoole seed,
without they faute.

Rom. 5.
Cor. 15.
4. Cor. 5.

Whoeuer all the generacions
of the earth were in the wyaty and
maledyction of god, deuowyd &
eaten of Satthan brought in ser-
uitude and bondage into hym.
And nothyng was founde where
the destruction of this fyrst death
myght haue be payed and peaced
withall, oꝝ where shall yfe myght
haue

Agoc. b.

haue be restored agayne. ye thou-
rough no aungell in heuen, no; by
any man o; creature upon the erth
in the see o; under the earth. And
god myght no; coude in this do
the Sathā wounge o; foce, seying
that he is and abyderth a tyght-
wyse god continually / whiche
doth euery man tyght, be he good
o; be he euill / and as saynt Iohn
sayth: all his iudgements are
trewe and tyghtwyse.

Agoc. b.

ye now therfore this fall and
dysobedience of Adam sholde be
redressed and payed: god muste
nedes do it hym selfe / and that to
become man thorough his wo;de
as saynt Iohn wyrttesteth in his
spiste and epyth chappiter, and
Paulus unto the Hebr. i. Collo. i.
i. Iohn. i. And also to recople the
wo;de with hym selfe. And that
suche at his tyme sholde be piea-
ched

ched st
wo;ld
the be
serua
Chypst

dead
the loz
ascryb
the fr
wo;ld
holy g
maner
ye he h
not he
here w
be yng
sayth
god, t
wicket
the alin
die wi

Agoc. b.

ched thewed and opened into all þe
worlde, and to all mankynde of
the very apostolycall spyrytes and
seruauntes of oure lord Iesu
Christe.

Isa. l. ff.
4. c. 1.
Mat. xli.

Wherefore is it not good, but
dreadfull to fall in the handes of
the lord/ in that that men sholde
ascribethe synne vnto hym. The whi-
che from the begynnyng of the
worlde, all wayes thorough his
holy ghooste in the moste dreadfull
maner hath rebuked synne. For
ye he had wylled synne, then coude
not he haue rebuked synne / and
here wolde folowe that god must
be vngodly hym selfe. But what
sayeth Iselahu: Fawce be it frome
god, that he sholde medle with
wickednesse / and fauour be it from
the almyghty, that he sholde me-
dle with vnyghtwyse dealinge.

But

Iob. xxxiii

thou
and re

¶ Wh
out sp
feare,
¶ his r
destru

¶ Wh
not in
that lo
main

But he rewardeth the workes of
man, and causeth euery man to
spnde accordyng to his wayes.

¶ Therfore euery man loke vp,
for ouer a shorte tyme shall deade=
fullpe appete the heuy tozard and
bengeaunce of god ouer all the
worlde. wherby then euery man
shall knowe what a loue of tyme
that god is, and shalbe.

¶ Here with wyll I dilygently
waerne all men that they cleue &
tuerne them selues from all abho=
minacions. For the lordde hym
selfe wyll come to geue euery one
wages and reward after theyr
workes. ¶ Therfore let no man

Roma. ii.
apoc. xix.
Jobn. iij.
Mat. v.

deceyued pou. For he that doth
tyghte is tygthtlyfe. And all they
that are pure of herte, they shall
se god. And that we maye all be
founde so: let vs pray almyghty
god to helpe vs & sende vs grace

tho:



thorough Iesu Chypse, saypoure
and redemer of all the worlde.

Amen.

The feare of the lord dyueth
out synne, for he that is without
feare, can not be made ryghteous
& his wyllfull boldnes is his owne
destruction. Ecclesiasticus. i.

They that feare the lord wyll
not mystruſte his worlde: and they
that loue hym wyll kepe his com=
maundementes. Ecclesiasticus. ii.



**These endeth the boke of the
bonde and free wyll of
man. Imprinted at
Laput Albons.**



11

